DOCUMENT RESUME

ED 268 217 UD 024 865

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TITLE What Is a Community School? Decentralising Curriculum Planning in Papua New Guinea.
PUB DATE Nov 82
NOTE 21p.; In: Proceedings of the Annual Conference of the Australian Comparataive and International Education Society (10th, Sydney, New South Wales, Australia, November 24-26, 1982); see UD 024 860.
PUB TYPE Speeches/Conference Papers (150) -- Reports - Descriptive (141)

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS Community Education; *Community Schools; *Curriculum Development; Educational Policy; Elementary Secondary Education; *Foreign Countries; *Government Role; Lifelong Learning; Politics of Education; *School Community Relationship; *School District Autonomy
IDENTIFIERS *Papua New Guinea

ABSTRACT

In Papua New Guinea (PNG), the concept of "community school" is crucial to national curriculum planning, but there is debate over what this term actually means. A "community school," as defined in this paper, is determined either by the manner in which a school functions in relation to its community or by the degree to which a school has developed programs which provide lifelong educational opportunities. Since 1976, when the first cycle of schooling in PNG was renamed "community school," there has been a wide variety of interpretation of the concept, and, in one area, curriculum planning, it has proved to be difficult to avoid tensions between the interests of particular groups, particularly between local and national management. Although the national Ministry of Education officially monitors the entire curriculum process, for the past ten years there has been a growing trend toward decentralisation. Now, curriculum planners must reconcile two goals: (1) to maintain some sort of national equivalence in the basic skills of literacy, numeracy, social and communication skills, and science; and (2) to provide administrative, financial and professional support to those schools and areas which wish to take initiatives of their own in response to community participation. (KH)

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WHAT IS A COMMUNITY SCHOOL? DECENTRALISING CURRICULUM PLANNING IN PAPUA NEW GUINEA

by

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Paper presented at the Annual Conference of the Australian and New Zealand Comparative International Education Society (10th, Sydney, NSW, Australia, November 24-26, 1982).

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What is a Community School? Decentralising Curriculum Planning in Papua New Guinea

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INTRODUCTION

What is a community school? The words community school, community college and community education have been used in a number of contexts to describe different types of institutions with varying characteristics or particular functions of the educational process. In Papua New Guinea the basic cycle of schooling is officially designated a 'community school'.

What is meant by this use of the term community and what are the characteristics by which a school might be deemed to be a 'community school'? What relationship does this type of school have with the provision of education either for the community or by the community? Analysis of the characteristics of a number of community schools in Papua New Guinea shows that schools are related to their communities in a variety of ways and to varying degrees; and may themselves function in different ways as a community.

The concept of community school which is evolving in the Papua New Guinea concept raises considerable issues for curriculum planning:-

the management of the school, the role of the teacher, curriculum content, the languages to be used, and the nature of the curriculum development process. These in turn bear on teacher education, and the relationship between the centralised and local (that is, provincial, and school) decision makers in the curriculum planning process.

WHAT IS COMMUNITY?

But, why should a school be described as a 'community school'? What are the characteristics of 'community' that are claimed for it?

There are said to be at least ninety-four definitions of 'community' in the literature (Effrat, 1974:4). Hillery's analysis (Hillery, 1955:18) shows that the three most commonly included components are those concerned with attributes of location, recognition of common ties and social interaction. Hence, one might define a community as 'a group of people who share a range of institutions on the basis of their belonging to some familiar social category', e.g. where residential location determines the social category as in the 'local community'.

This definition might well encompass the school as one of these institutions. However, others who are territorially dispersed may still conceive of themselves as belonging to a community through the processes of social interaction as for example in the European Economic Community.

Within this notion of community the basic social processes of co-operation, competition and conflict would be resolved and whilst each of these processes is interwoven and present to varying degrees within groups it is only because 'people co-operate with each other that viable communities are maintained' (Poplin, 1979:16). And it is the processes by which co-operation is furthered and competition and conflict mitigated that characterises the community. This notion of community as a process of social interaction is particularly relevant to this discussion because of particular relationships that may exist in a school-as-community where the interaction may take place within the institution, involving, for example, management, parents, teachers and children, and, secondly, where

the processes of social interaction include the school as one of the institutions shared by a group recognizing some ties of different kinds and to different degrees, as, for example, ties that exist between local, provincial, national groups interested in the school system. It is the nature of these ties that effect curriculum planning for 'community' schools in Papua New Guinea. A working definition of 'community' can then refer to both (i) groups who are united territorially or who are dispersed and who acknowledge ties towards shared instititions; and, (ii) groups who are linked through involvement in processes of social interaction. Thus individuals may feel a member of a community in a range of ways through expectation of personalised support of different kinds, expectation of behaviour from others and in relation to shared facilities.

Attempts to delineate the characteristics of different kinds of communities are often made, particularly in relation to an urban-rural continuum. However, in the Papua New Guinea context, as anywhere else, the phenomena that are used to characterise these types often ignore the fact that 'rural' types or 'urban types' are not fixed and unchanging entities possessed (forever) of the characteristics assigned to them.

Communities may very well represent 'diverse ways of life rather than the homogeneous traditionalism and resistance to change' (Effrat, 1974:8) the stereotypes characterise. The diversity and nature of these responses is worth bearing in mind, particularly in trying to characterise 'community' in societies such as Papua New Guinea where, over the past forty years or so, the nature of community has had great tensions thrust on it in redefining areas of social interaction as a result of colonialism, involvement in an international war, and economic and political developments. This in turn is reflected in both the changing nature of community, the institutions which it shares and the nature of the social processes linking groups.

'COMMUNITY' IN PAPUA NEW GUINEA

Studies of communities in Papua New Guinea show that whilst community may be recognised in terms of geographical location (Clark) or in terms

particularly of language and kinship ties as well as expectations of reciprocal obligation (Morauta) for more traditional communities, communities in urban areas may feel a sense of community through links to institutions as for example actifities of foodsharing at church gatherings (Oram).

When referring to the primary schools' community the Director of Education (1972, 41-4-44,2) stated:

> "the word community here is used with regard to (that) community served by the school. In rural areas this will usually be a village or a group of villages. In an urban area it might be a town or a zone of a town. All the people in the zone are considered to be the school community".

Having established location as a fundamental component of 'community' he then described the Board of Management of a primary school as being made up of representatives of the community whose elected members:

> "may be of any race or belong to any church, they may or may not have children in that school, they may be married or unmarried (and) whatever else they might be they should be interested in the school, should attend meetings of the Board, and should help the Board in its work" (op.cit. 2).

This additional component of the term 'community' as being membership of a group with ties to an institution links with the definitions of community as a group of people who share a range of institutions on the basis of their belonging to some familiar social category, e.g. based on residential location. But, as was shown earlier, the social processes particularly those of co-operation are equally as important as location in a concept of community and thus both are essential to any analysis of what might constitute a community school in Papua New Guinea. It is the degree to which co-operation exists between school and community, between local and national communities that permits of effective decentralising of the curriculum planning process and the development of a school curriculum that reflects its communities.

WHAT IS A COMMUNITY SCHOOL?

If the term community can include any number of characteristics relating to territory, common ties and social interaction, how then is the word being used to describe and name a type of school?

Over the past 100 years or so different groups have used the name community school, but not always in describing the same kind of institution. It may have been used to refer to territory as in neighbourhood schools drawing its enrolment from a defined area of its location (U.S.A.); to describe an institution which reflects the common ties of language, culture, philosophy of a particular group (Greek Community School, Kingsford) an institution whose facilities and resources are shared amongst age and interest groups (Jamaica); an institution whose function and design are integrated into the architectural design of town planning (Sweden); or, the management and control belongs to members of the community (Fitzroy Community School, Victoria).

In analysing the characteristics of each of these types of institution it might be shown that 'community' refers to different characteristics which may or may be present in any other institution calling itself a 'community school'.

By implication others, particularly in countries with a high proportion of the population in rural areas, in searching for 'relevance' in school programs or to utilise facilities for both formal and non-formal education programs have talked about links of school and community. Examples of this can be seen in community and rural development programs like those in Sierra Leone (Bunumbu), Uganda (Namutama), Tanzania (self reliance) and Botswana (Swaneng Hill) which have been attempting to link school and community into integrated educational development projects. In other contexts the teacher has been seen as 'animateur' and an important element in the social interaction of school and community. These trends are reflected also in activities of the island communities of the South Pacific who expressed a need to:

> "... relate education and development move closely together in an effective partnership ... and to encourage the community to concern themselves more with the education of their

> children - not only by helping in the construction of school buildings or participation in school management - but by coming into the schools to communicate their experience and skills to the pupils and by creating other opportunities for learning outside the school situation". (Commonwealth Secretariat, 1977:v).

The 'community' here implies firstly the parents and families of children who attend. But the parents may see themselves as belonging to different communities. For some where the school is located within the area of living of a group who recognise close ties of language, kinship, custom and religion, there would be a close sense of the school being the community's school. For others where the parents and children represent different language backgrounds, with kinship and customary ties elsewhere, and different church affiliations, the school may be seen by parents simply as an institution whose resources they share with others. Here the school itself would need to define how it identifies 'the community' and its relationship to it.

From these examples, it can be seen that people in different countries, in different contexts, are using the term 'community' to describe some relationship which the school, as one of the institutions of society, has with other institutions and other groups of people.

COMMUNITY SCHOOL AND COMMUNITY EDUCATION

In common parlance and in the literature, the words community, school, and education are linked together in various combinations for a variety of purposes clearly defined or otherwise. I would like to draw a distinction between 'community education' and 'community school'. Community education, as I wish to use it, is a broad term that includes all aspects of that lifelong process by which members of a community as individuals, or in groups, are involved in educational activities planned for them, by them or with their involvement. These programs may be informal (media, theatre, newspapers, radios), formal (school, institutional, certificate awarding programs) and non-formal (extension agencies and other development projects). 'Community school' whether it is so named or not is <u>one</u> of these agencies in the community

education network. It is the manner and the degree to which a school functions in relation to its community (in the sense of the immediate set of relationships or the more widely recognised ones) or to which within itself it has developed a sense of 'community' that characterises it as a 'community school', and, as such, is one of the agents in a total network of community education. Its programs may be integrated to varying degrees or not as part of this lifelong provision of formal, non-formal and informal educational opportunities.

COMMUNITY SCHOOLS IN PAPUA NEW GUINEA

In 1976 the first cycle of schooling in Papua New Guinea was renamed 'community school' and teacher education colleges renamed community teachers college.

Although to the majority of teachers and others concerned with this level, the announcement may have appeared to have no apparent link with prior discussions, there were a number of major events in the previous five years which contributed to the eventual decision to rename the schools 'community schools'.

> "'Community school' for us means that its teaching and learning are related to the community and its activities. This is to give students a useful background to live and work in the community. It means its curriculum begins with the activities of the local community. It leads from this to the national community and its activities. This will help widen the thinking and outlook of the students". (Secretary for Education, 1977, (ii)).

(i) Boards of Managements for primary schools were established in 1970 and in fact have considerable powers to influence the curriculum:

> "... It is the responsibility of the Board of Management to set the objectives of the school, to see that the curriculum is in line with these objectives, and that the curriculum meets the needs of the school community ... Boards of Management should consult with the teaching staff to find the best ways of varying the curriculum to suit their own community. Boards of Management have the right to request that teachers emphasize certain directions of learning, to have the school children take part in certain activities, and to change the

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school programme to make this possible. A Board of Management may wish a new subject area to be included in the curriculum ... These might include intensive study of one area of the culture, stories in a vernacular, creative arts etc. The Board of Management is responsible for arranging for persons in the community who have special skills, to be made available to the school (and) makes the educational needs of the community known to the staff of the school". (Director of Education, 1972:3).

(ii) The unification of the education system (1970) meant both church and government agencies became responsible for maintenance of their own schools and were both represented at all levels in the policy and management of the system from school to teacher education to the National Education Board.

(iii) In 1972 the first all Papua New Guinea Advisory Committee on the curriculum for primary schools met and proposed a number of changes so that primary schools might better reflect a community contribution - this included teaching of community languages, skills and culture and knowledge and skills relevant to preparation for activities of community development.

(iv) Various surveys were carried out - by the Education Research Unit, University of Papua New Guinea in the Highlands (Kemelfield, 1974); and by the Ministry of Education through student teacher surveys (Schaafsma, 1973) carried out as part of the National In-Service Training Week. All this activity resulted in increasing awareness that schools should be reflecting community values and perceived needs and that members of communities felt that the relationship between themselves and educational institutions, particularly the local primary school, could be strengthened particularly in management and the so called 'cultural' areas of the curriculum.

> "Looking back, I think that I didn't have too much schooling but that the school curriculum was not balanced. It contained too much that was foreign and not enough about my people". (Giraure)

(v) At about the same time (1973) discussions were being held in preparation for the first 5 year Education Plan to be

drawn up since Independence. One set of proposals put forward from the Education Research Unit at the University outlined radical proposals for a restructuring of the education system and the provision of increased access to educational opportunities and the linking of the curriculum to community development projects.

(vi) By 1975-6 with the passing of the Organic Law and the decentralisation of government to the twenty provinces powers relating to responsibility for first level schooling were being devolved to provinces.

The preparation and review of various syllabus documents that had been underway were collected together in one Community School Syllabus which, in line with decentralisation and devolution of responsibility to provinces for 'community schools' divided the subjects into 'nationally prescribed' and 'community-based' subjects:

> "... we want to develop a school which serves the community. This can be done in different ways. The children and teachers can go out to share in the projects of the local community. And parents and others can come in to the school to share its library, for example, and other resources. To allow greater participation at provincial level we have divided the subjects of the curriculum into community based subjects and nationally prescribed subjects. This will allow provincial governments to make changes in some subject syllabuses to meet the needs of their own communities. At the same time we need to see that national standards are kept in English, Mathematics and Science ..." (Minister for Education, Science & Culture, 1977 - preface).

This resulted in increased interest by provincial government in the structure of the school system, the curriculum content and the languages of instruction and literacy. For example, a number of provinces set out to include teaching of local languages in the curriculum, the East New Britain province attempted to extend the cycle to eight years and the North Solomons Province set up an education research project to implement language and cultural changes in the curriculum, changes to the structure of the system and to increase the varieties of educational opportunities (training centres, the university centre, media and resources centres) available to community members.

As can be seen from this activity over a number of years leading to 1976, the primary school - its management, curriculum and even its place in the structure of the education system were being questioned in relation to local communities perceptions of its role and function. This was supported by devolution of certain aspects of decision making from central to provincial levels and to schools themselves. The take-up of this opportunity for control of the decision making process particularly in curriculum for community schools has been going through a testing period since then.

BUT WHAT'S IN A NAME?

Having been named 'community school' studies were undertaken to determine how various groups of people perceived the term.

A village workshop at Awar, Madang, was organised to help identify the kinds of activities that schools could participate in and the kinds of knowledge and skills community members would contribute to schools.

The Curriculum Unit through its links with in-service began collecting information from teachers. During National In-Service Week programs at Bogia, Kar Kar, Vanimo (a total of about 300 teachers and the curriculum advisers and inspectors of the provinces) were asked several broad questions relating to existing practice in their schools: e.g. (1) who used the school buildings, grounds, equipment? (2) who comes into the school to contribute as a 'teacher' or to share information? (3) what community activities do children and teachers participate in as members of that community or in order to learn from others with specialist knowledge? (4) in what ways do teachers participate in community affairs? (5) in what ways does the curriculum reflect the local community and its activities (skills, knowledge, attitudes/values). This showed that schools did not operate in isolation from their communities - particularly where Boards of Managements were active and showed that schools and their communities were related in a wide variety of ways as can be seen in this summary (Curriculum Unit, 1976, p.2).

(Ministry of Education: Curriculum Unit - 1977:4)

Who uses the buildings and grounds?	Who 'teaches' in the school?
Agricultural Extension Officers Church services Womens clubs Parents & Citizens Board of Management Sports Groups Village Magistrate Youth Groups Teachers Association Market Film Shows Dentist/Child Welfare Officers	Teachers Pastor Health Officers Village Elders Womens Club Policemen Bank Officer Agricultural Officer Scout Leaders
How are teachers involved in the community?	**When are children taken into the community?**
Festivals, ceremonies Election-polling Sports Church services Fishing/gardening Plantations Housebuilding Village meetings House visits	To help parents Funerals and other ceremonies Excursions (e.g. cocoa fermentry) Arts/Crafts activities Improvements to village Collecting firewood, water

What aspects of community life are included in the curriculum?

Cooking, festivals, customs, laws, musical instrument making and playing, traditional clothes and toolmaking, knowledge of medicines, transport, and business activities.

In-service seminar suggestions were distributed to head teachers for use at school staff meetings and in-service sessions and linked to the Community School Syllabus which set out the aims and policies of the Minister of Education and the Secretary of Education in relation to community schools. A great number of these in-service discussion guidelines no doubt finish up unregarded in the office filing cabinet or rubbish bin unless they had been accompanied by some formalised introduction like those that follow (the take-up of 'community school' as an innovation is worthy of a separate document). Work delineating characteristics of community schools was followed through, over a number of years with groups of head teachers, inspectors and curriculum advisers taking in-service courses, for example as with the university diploma courses which are taken as part study part work related assignments done within the school or with groups of schools. These field assignments involve issues of management, curriculum and community related activity. Using for discussion policy documents such as the governments eight point plan, education plans and ministry of education statements groups listed what they thought of as appropriate characteristics of a community school. They then matched these criteria against the activities and relationships of their own school and then modified the criteria to better describe the realities of the school context. Several characteristics were chosen for development over a year and some assessment of the relative success or failure of these attempts was made with an analysis of why it might or might not have been successful. From this work a number of characteristics in relation to community schools could be delineated in terms of: school management, use of facilities and resources (as space, shelter, activities of teachers, and children), the school as a reflection of and contribution to culture (language, custom, values, knowledge, expressive activites), and, integration of school curriculum and community education.

The education research project carried out by the North Solomons Provincial Government and the ERU/UPNG which surveyed community views on an appropriate education system then attempted to translate these ideas into practice. This touched on a number of curriculum and management issues bearing on the relationship of the school and its community. Many of these relied on the success of the processes of social interaction and show these to be dependent on the role of the head teacher

in particular and the strength of the Board of Management. Some of these complexities are highlighted in this extract from a report of the activities of a small number of schools selected to trial the implementation of community proposals for curriculum change:

> "The head teacher is the professional team leader in the school, but he is also about the single most important factor in developing school and community relationships. If he is a weak teacher, an ineffective leader and suspicious of or disinterested in the community, the children in the school suffer through both inadequate learning opportunities provided by the school and the negative model provided by teachers towards his home and community activities and its priorities ... But head teachers are effective in different ways and to different degrees depending on their individual experiences and personality. For example, a head teachers effectiveness is heightened if he is,
>
> i) <u>respected in the traditional sense</u>, i.e. he has a traditional status role in the community by right of birth and subsequent behaviour. He then gains respect because of his special status but also has responsibilities to the group because of his role.
>
> ii) <u>respected professionally</u>, e.g. a senior head teacher particularly one with other professional experience like having been a curriculum adviser or holding professional qualifications such as a university diploma will gain due respect from his staff.
>
> iii) <u>respected personally</u> because of his manner and approach to sharing ideas with the staff and the community, and so is able to involve them all in a team approach to developing school programs". (Aarons and Kemelfield, 1980).

Whilst it is the leadership qualities of the head teacher which determine the degree of co-operation that exists within the school he will also be dependent on the strength of the Board of Management and its relationship with the 'community' for access to and co-operation with the community. It is through the Board of Management that communication from head teacher and school to community occurs. Without an effective and co-operative Board of Management this important link between school curriculum and community activities is much more difficult and quite often impeded completely. For example, the integration of school health programs and community education programs in agriculture and nutrition are only effective if carried out co-operatively.

From experiences of teachers in schools and from an examination of all these developments, it seems that a community school in Papua New Guinea is one in which any one or more of the following can be identified as linked with community:

- community involvement in the way the school is managed, financed, governed.
- the use which is made of its resources: buildings, grounds, facilities, teachers and childrens learning from adults or other children.
- the way in which families and others participate in and contribute to school affairs both management and curriculum.
- the way in which the content of the curriculum reflects local, national affairs.
- the degree to which the socialisation process of the school balances with local patterns.
- the way in which the school itself functions as a community.

One could add others, but these fall into two major categories regarding: (i) the curriculum of the school, and (ii) the management of the school. To use these characteristics on some form of matrix alongside an analysis of the community context from which the children are enrolled would be to show that schools are 'community schools' in different ways and range over a number of characteristics. But its not the quantitive aspect of this that matters so much as the conditions that provide a school with its particular set of characteristics. There is no one model of a community school, but a variety of models constrained by any number of factors (varying from such things as siting of the school to educational levels of parents). Over a period of time too a school will vary in the way it reflects and identifies with its communities because of its changes in staff, changes in lifestyle of parents, and curriculum priorities. And this applies equally to town schools as to rural schools, although the exercise of identifying the 'community' will obviously incorporate different descriptions. This identification by a school of its 'community' is important for the selection of learning

experiences for different aspects of the community school curriculum. For example, what aspects of the curriculum would refer to (a) the school-as-community; (b) the 'local' village community; (c) the needs of the wider community of province or nation and even (d) universals from the accumulated wisdom of the 'brotherhood of man'? All of this requires considerable co-operation between members of the community and processes that provide checks and balances on the tensions of conflicting interests of particular groups, e.g. between local and national choices. And this bring us to the curriculum planning process itself.

DECENTRALISING CURRICULUM PLANNING

The curriculum planning process, as compared with the actual range of curriculum development that takes place, is officially monitored entirely at national level through the Ministry of Education. This means that policy statements related to structure of the system, administration and finance, teacher education curriculum planning and examinations are implemented through the direction of the central ministry. However for community schools moves over the past ten years have in fact led to a number of acts of decentralisation. That is, both deliberate devolution of responsibilities to provincial governments and locally to schools through Boards of Management, and, less directly but equally influentially through opportunity for curriculum change as a result of the variety of in-service activities offered at all levels - school, zone, province, nationally. For whilst the central unit might still regard itself as having full control over the curriculum planning process through its preparation of detailed syllabus documents for all seven subjects of the curriculum plus extensive support materials in the form of teachers guides, pupils workbooks and supporting aids the evidence of practice in community schools shows that a great deal of initiative is taken within schools. Theirs is the final decision about the 'selection from the culture' (Lawson's definition of curriculum) for they decide what to teach and how it is presented and although these decisions are largely based on what is supplied officially, it also includes what is encouraged by Inspectors and Curriculum Advisers through in-service and what is deemed to be worthwhile to communities by the Board of Management and current activities of extension agencies.

For example, a large number of schools have nutrition and agricultural programs, expressive arts programs, social studies and vernacular literacy programs which are community related. The hidden curriculum of the school too obviously will be a reflection of the community of the school.

It would seem that within the framework of what actually happens in regard to the curriculum - the fairly well developed sense of 'community school' involving participation of a school in community life as part of its plan, the participation of the community in the school through management and contribution to the curriculum, recent attempts by Provincial Government to include in the content of the curriculum such things as literacy in the mother tongue or lingua franca in mores and social values of the groups from which the children are enrolled - a great deal of curriculum planning is done locally.

It is rather ironic that while highly centralised education systems like that of Papua New Guinea are moving towards more flexibility in curriculum planning, the more individualistic systems at the other end of the continium like that of England and Wales are beginning to exert pressure for more control. For example, through the idea of defining a core curriculum. At the same time it is a fairly universal phenomena that communities and parents are demanding greater participation in deciding what goes on in the schools that their children attend.

For curriculum planners in Papua New Guinea, as elsewhere, the issues revolve around reconciling these two aspects: how to maintain some sort of national equivalence in the basic skills of literacy, numeracy, social and communication skills and scientific understandings at the same time as supporting administratively, financially and professionally those schools and areas which wish to take initiatives of their own in response to community participation. The concerns seem to be:

(i) How is the curriculum planning process to be decentralised in terms of the structure, the resources available, and the need to balance the requirements of: (a) schools and their communities; (b) selection for secondary and further education; (c) requirements of national development strategies?

This might involve the central curriculum unit in both an initiating and co-ordinating role with a range of options available to provinces on a continuum where some schools curriculum is almost fully based on centrally supplied programs to those schools whose curriculum meets the requirements of the national objectives but utilise a number of school or provincially developed modules which are developed in conjunction with teachers resource centres, in-service workshops and links with teachers colleges. A number of these links already exist in Papua New Guinea, but greater use could be made of the sharing of ideas and programs between schools and between programmes. Support in the way of professional assistance, time off from teaching, and money for reproduction of modules, or programs, would be needed.

(ii) How can teachers contribution be better utilised and co-ordinated? Papua New Guinea has a highly developed in-service structure ranging from in-school development to zone and provincial in-service activities to more formalised diploma and degree courses. But all of them emphasise professional development and a commitment to sharing insights with other teachers. This provides a channel for much curriculum development already. Co-ordination of effort, setting of priorities and access to certain skills in program development and means of reproducing worthwhile ideas is at the core of decentralised curriculum planning.

(iii) How can schools programs best reflect local community as well as wider community needs? One area here that is consistently coming to the fore in recent discussion is the medium of instruction (English) and the teaching of literacy in other languages. Papua New Guinea recognises three official languages - English, Pidgin and Motu, as well as providing means for such things as radio programs in a number of other languages. For a school to be involved in local community activities it requires communication in either a local vernacular and/or one of the two other lingua franca. Balancing out the development of communication skills in local languages well as English is one area in which provinces

have shown a strong interest. This needs considerable time, skill and goodwill to accomplish so that the transfer of skills from one language to another and the maintenance of community languages are co-ordinated in such a way that the assessment and selection procedures for access to further education do not close off options, nor is access to community participation.

And, as all of this ultimately is implemented by the teacher -

(iv) What is the role of the teacher? The teacher is trained to work with children in schools. But the teachers confidence in his professional competence in matters of pedagogy and transmission of the curriculum needs to be supported by confidence in situations of social interaction where co-operative effort contributes so much to the provision of an appropriate curriculum for children in community schools. This co-operation is exercised between teachers and children in schools, between head teachers and Boards of Management, between the teacher in the school and the extension officers. To be able to select and implement ideas in co-operation with others is at the core of the development of a community school curriculum. But a realistic appreciation of demands on the teachers times, energy and competence means that his role of 'animateur' is very limited nor is it claimed for the teacher in the Papua New Guinea context. This is where effective Boards of Managements act as the co-ordinating link between school and community between teachers and parents, between school curriculum and community education.

In conclusion, both town schools and rural schools can function as communities within themselves and the way in which they relate to other institutions and groups in their vicinity determines the manner and the degree to which they function as a community school. For the community school its curriculum reflects the interests and requirements of a number of groups of people in the local and wider communities. But how these features are balanced by curriculum planners and what selection of knowledge, skills and values are included in the curriculum requires a balance between central control and local initiative.

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